

11-18-1912

Evangelical Visitor- November 18, 1912. Vol. XXVI. No. 23.

George Detwiler

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Evangelical Visitor.

The Earth Shall Be Full of the Knowledge of the Lord as the Waters Cover the Sea.—Isa. xi. 9.

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Psa. 10:7.

VOL. XXVI.

GRANTHAM, PA., MONDAY, NOVEMBER 18, 1912.

No. 23.

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FASHION.

When the people join the church they profess to give up the spirit that gives rise to the fashions. They profess to renounce the pomp and vanities of the world, to repent of their pride, to live for God. And now, what do they do? You often see professors of religion go to the extreme of the fashion. Nothing will satisfy them that is not in the height of fashion. A Christian female dressmaker who is conscientiously opposed to the following of fashions cannot get her bread. She cannot get employment even among professing Christian ladies, unless she follows the fashions in all their countless changes. God knows it is so, and they must give up their business if their conscience will not permit them to follow the changes of fashion. This conformity is a broad and complete approval of the spirit of the world.

What is it that lies at the bottom of all this shifting scenery? What is the cause that produces all this guady show, and dash and display? It is the love of applause. And when the Christians follow the changes of fashion, they pronounce all this, innocent.

All this waste of money and time and thought, all this feeding and cherishing of vanity and the love of applause, the church sets her seal to when she conforms to the world. Nay, further, another reason is, that following the fashions of the world professing Christians show that they do in fact love the world. They show it by their conduct, just as the ungodly show it by the same conduct. As they act alike they give evidence that they are actuated by one principle, the love of fashion. When Christian professors do this, they show most clearly that they love the praise of men. It is evident that they love admiration and flattery just as sinners do. Is not this inconsistent with Christian principle, to go right into the very fashion and lust of the ungodly?

If professing Christians would show their contempt for these things, and not pretend to follow or regard them, how it would shame and convince the world that they are living for another object—for God and for eternity! How irresistible it would be! What an overwhelming testimony in favor of our religion! What thunders it would pour into the ears of the world to wake them up to follow after God.

—Charles G. Finney.

SABBATH DESECRATION.

An abstract from a tract presented for publication, selected by J. M. D.

Any act that is not strictly a work of piety, mercy or necessity is looked upon by God as a desecration of His holy day. In buying and selling, such as milk, meats, fruit, newspapers, etc. In visiting and pleasure seeking, such as hiring rigs, taking drives and walks, going on excursions etc.

Entertaining friends or visitors, and perhaps staying away from church to do so, cooking rich dinners, and then committing the double sin of over-eating; lounging about, sleeping, and idly dozing the time away.

Writing letters, sending telegrams, bathing, shaving, blacking shoes, secular reading, riding on street-cars, even if it is to church. "Do not do evil that good may come."

Worldly conversation, such as talking on business matters, politics, trades

and markets, gossiping, and all light foolish conversation.

Planning and making arrangements for the future. This may be done with individuals, or in the mind, at home, sitting in the church, for the coming week: The body may not go into market or transact business, but the mind and heart does.

These are some of the popular, refined ways of polluting the sacred day of the Lord, and thousands of church members and holiness professors, with all the ungodly, will be held accountable for it in the day of judgment. "Remember the Sabbath day to keep it holy." "Blessed is the man that keepeth the Sabbath from polluting it, Even them will I bring to my holy mountain and make them joyful in my house of prayer." "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth." (Isa. 58: 13, 14).

— Note—There are some appropriate truths and warnings in the above abstract; however, the publishing of it is not evidence that everything said in it could be taken at face value without further qualification. —Editors.

CAST THY BURDEN UPON THE LORD, AND HE SHALL SUSTAIN THEE, Psalm 55: 22.

*Child of My love, Lean Hard,
And let Me feel the pressure of thy care.
I know thy burden, child. I shaped it;
Poised it in Mine own hand; made no
proportion*

*In its weight to thine unaided strength;
For even as I laid it on, I said,
"I shall be near, and while she leans on Me,
This burden shall be Mine, not hers;
So shall I keep my child within the circling
arms*

*Of My own love." Here lay it down, nor
fear*

*To impose it on a shoulder which upholds
The government of worlds. Yet closer
come;*

*Thou art not near enough; I would embrace
thy care*

*So I might feel My child reposing on
My breast.*

*Thou lovest Me? I knew it. Doubt not
then;*

But loving Me, Lean Hard.

—Sel. by Rebecca Wilson.

Evangelical Visitor

A Bi-Weekly Religious Journal

For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

Published in the interests of the
BRETHREN IN CHRIST CHURCH

of

U. S. A. Canada and Foreign Countries,
At GRANTHAM, PA.

Printed by the Grantham Printing Co.

Editor, GEO. DETWILER,

SUBSCRIPTION) PER YEAR,\$1.00
SIX MONTHS,50 cts
(Sample Copies Free.)
To Foreign Countries, \$1.25 a Year.

Address all correspondence, and subscriptions to GEO DETWILER, 1216 Walnut St. Harrisburg, Pa.

Remittances should be made by P. O. Money order, or Bank drafts.

GEORGE DETWILER, Office Manager.

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The Associate Editors shall be equally responsible with the Editor for all articles that appear in the Evangelical Visitor—Conference decision

Entered at the Postoffice at Harrisburg, Pa., as second class mail matter.

The date printed after your name on the label denotes the time to which you have paid. Keep it in the future.

EDITORIAL.

THANKSGIVING.

President Taft has issued the Annual Thanksgiving Proclamation setting aside Thursday November 28, for that purpose. The people of this nation truly have much reason to seriously and solemnly, and yet with much gladness, render thanks to God for the blessings of peace and plenty vouchsafed to them during this year. In Eastern Europe war with all its horrors is devastating the countries and many thousands are meeting a violent death, while disease is snatching away many more. It becomes all people of this nation to obey the President's wish rendering thanks and praise to the Giver of all good. But when we have considered all of temporal good which has come to us, there always remains God's rich provision of Grace in Jesus Christ whereby eternal life is the portion of all who believe. In this connection we herewith quote from an article in *The Sunday School*

Times by Dr. Eaton, referring to what Paul in Corinthians designates "the unspeakable gift."

"It is this 'unspeakable gift' which lends meaning to all gifts of men. And it is the ravishing joy of Christian thankfulness in view of this Gift of God, which, like the sunrise, suffuses all life with an unspeakable glory. All Christian service and all Christian thanksgiving take their impulse and color from this central experience. Gratitude reaches the dignity of a sacrament in the joy that fills the soul redeemed by the gift of 'God's dear Son.' Here in the heart's holy of holies there shines a heavenly radiance, in the glorious luster of which all other blessings shine forth as symbols of the one great Gift.

"Under the spell of this great experience we face the fact of the national Thanksgiving Day. Following a time-honored custom, our Chief Magistrate by solemn proclamation, calls upon all classes to give thanks to Almighty God for the blessings with which He has crowned our year. And truly these blessings are many. War, famine, and pestilence, that malign trinity of ruin, have failed to cast their grim shadow upon our shores. A bountiful harvest has rewarded our husbandman. Business is good. The laborer has work to do, and receives a living wage therefor. The vast and complex problems growing out of our national development are finding some measure of solution. Public duties are claiming the attention of good men and women. The strong are bearing the burden of the weak as never before. While there is much of loss and failure, on the whole the year has brought the nation forward a long step toward a more rational and humane mode of existence. For all these tokens of God's care we give thanks.

"But this is merely the porch of the temple. It is possible to join in a formal and external thanksgiving for general blessings while the heart remains unwarmed by any thrill of personal gratitude toward God. One finds it hard to be thankful for other people's mercies, and so long as we limit our thought to blessings which affect the outside of life, there must be many who will find Thanksgiving Day a mockery.

"To the Christian, every day is sanctified by the spirit of joyous thanksgiving. Like Paul he has received from God the 'unspeakable gift.' In Christ our heavenly Father has given us all things. In Christ is life eternal. In Him all things become new. All joy is glorified, all sorrow softened, by the fellowship of His sufferings; all work, however commonplace, becomes a worship. So long as the heart has room for Jesus it can find no place for fear. Nothing can happen to the Christian. 'The cause of circumstance' is lifted in the glorious certainty that 'all things work together for good to them that love God.'

Our real reason for thanksgiving lies in our possession of God's unspeakable gift. The moment Jesus enthrones Himself in the soul the

universe itself is changed. Before we were in the world, governed by its laws, committed to its destiny, bowed beneath its burdens. Now we have overcome the world. While we are still in the world, we are not of it. The world and its glory shall pass away. The redeemed soul abides forever with the Lord. The law of sin and death has given place to the law of life eternal.

"The coming of Christ into a human life is a greater event than the material achievement or political progress of a nation. Nations perish. Treasures are lost. But the life of God in the soul of a man cannot perish and cannot be lost."

MORE ABOUT LESSON HELPS.

In our last issue we called attention to the need of our people being watchful as regards the Lesson Helps they make use of in our Sunday schools the coming year because of the strong efforts being made by the Destructive Higher Critics to capture the Sunday schools, especially so from the fact that the International Lesson Course confines itself nearly entirely to the Pentateuch during next year, devoting nearly all of the three first quarters to Genesis and Exodus. We mentioned the fact that the critics are particularly concerned to succeed in their efforts to discredit Genesis.

Since our last issue a warning note has been given by the editor of the *Sunday School Times* with special reference to the dangers that lurk in some of the Graded Lesson literature. Under the title "Shall We Teach a Modified Christ?", the editor calls attention to the International lessons of the current year which with a few exceptions were concerned with the life course and work of our Savior.

"Many millions," he writes, "of Christians and non-Christians have thus been privileged to move with no small degree of thoroughness along the pathway of the Savior's life-course; to see Him at work; to hear Him as He proclaimed the truth; to come into intimate touch with the outstanding facts of His life, and to have the loving, constraining invitation to fellowship with Him offered at every turn."

He expresses the confident hope that "thousands of teachers, by the power of the Spirit, have grasped this opportunity with eager, evangelistic zeal. They have been given the blessed privilege of making Jesus Christ a living, personal intimate reality to many who until now were only remotely conscious of the possibility of Christ's indwelling in the human soul, if indeed they regarded that indwelling as a practical possibility at all." However he also recognizes the fact

that not all who had such opportunity did so teach a whole Christ as He is presented to us in both the New Testament and the Old, but rather have been busy about presenting a different and lesser Person. He says:

"They have followed and taught Jesus of Nazareth as the ideal teacher and leader, acknowledging Him as indeed the most extraordinary development among the noblest sons of God, and the Gospel story of Him as usually reliable, but they have not been presenting Jesus unreservedly as the eternal Christ in all that the Scriptures in their uttermost struggling for full expression claim that He is; as all that He was, very life itself to the disciplined mind and the revolutionized life of Paul; as all that He is to those who daily testify in word and deed to liberty from the crushing bondage of sin by His indwelling."

The editor finds that there are at least some teachers who by a "cautionary attitude . . . of a type of influential scholarship, on the untrustworthiness of the Scriptures, and the encouraging of suspended opinion as to the claims of Christ are more confusing and insidious in their results on the mind and the life than a flat denial of cherished truth by confessed unbelievers."

This type of scholarship is careful not to say too much of Jesus. He is freely and enthusiastically hailed as a leader in social ethics but falls far short of recognizing Him as the eternal Christ who was disclosed by John and Peter and Paul of like mind and experience. Indeed, the limitless ascriptions of John, the sweeping declarations of Peter, the passionate abandon of Paul, by no means characterize this kind of scholarship. On the contrary, its Jesus is far less than the New Testament Christ; its New Testament is a record quite open to reasonable doubt."

The editor then quotes sample passages from "The Completely Graded Series," as issued by Charles Scribner's Sons, and which the publishers say are in use in thousands of schools. These quotations are taken from different Teachers' Quarterlies of the Graded System, and all dealing with the life of Christ. In all of these quotations the effort is made to discount the miracles wrought by Christ, explaining them in a natural way, thus throwing doubt as to the truthfulness of the Scriptural record, and belittling the Christ of the Bible.

Professedly the purpose of the series is "to teach the pupil at each age what it means to be a Christian at that age."

"But how," asks the editor, "is the pupil to be led to be a Christian in the New Testament sense, to accept Jesus the eternal Christ as Lord and Savior,

and Life, as the only begotten Son of God whose character forbids His possible classification with men, if the spiritual guidance is thus atmospherized in tentative *unbelief* in Gospel authenticity, and the apostolic conception of Christ blunted constantly, and hence seriously impaired for the pupil by reservations and suspended opinions which have no counterpart whatever in the passionate, gloriously extreme Christ-consciousness of the apostles who received Him in His fulness."

The editorial closes with the following paragraphs which may be helpful to us as we carefully read and meditate:

"Perhaps the teaching even of some evangelical workers has been blighted by this critical atmosphere coming in upon them almost without their knowledge of its presence.

They stand apart and scrutinize Christ with some reserve, and their Christianity, before they realize it, has become ice when it is compared with the flame that was the Christianity of Peter and Paul. It is not normal that scholarship should create or live in such an atmosphere of doubt. Paul did not lack the scholarly temperament, but he let Christ become his life so thoroughly that only the most sweeping expressions of the overwhelming reality of Christ could approximate his experience of his Lord.

"And is that the characteristic of our teaching in this year of such favoring opportunity? Have we had, and lived, and taught—Christ? Or have we been busy in other ways, with other teaching in our classes, picturing a lesser Lord than this, and stumbling on through unanswered queries at what others have thought and with a waning fellowship with Him? In these closing weeks of the year's study, let us proclaim Him out of a complete abandon to His mastery and control, as no *modified* Christ with limits, to be cautiously considered, but with the glad abandon of a living incontestable, flaming experience of Him that shall be our unfailing testimony to Him."

"Oh could I tell ye surely would believe it!
Oh could I only say what I have seen!

How should I tell or how can you receive it,
How till He bringeth you where I have been?

"Therefore, O Lord, I will not fail nor falter,

Nay but I ask it, nay but I desire.
Lay on my lips thine embers of the altar.
Seal with the sting and furnish with the fire.

"Quick in a moment, infinite forever,
Send an arousal better than I pray,
Give me a grace upon the faint endeavor,
Souls for my hire and Pentecost to-day."

On Sunday Nov. 4, our services at the Messiah Home Chapel were devoted to the missionary interests. Bro. A. L. Musser and Sr. Musser and Sr. Maggie Landis, returned India missionaries, and who have now charge of the Messiah Home, were present as was also Sr. Sallie Kreider

Doner who is at home on furlough from Africa. Bro. Musser spoke at the morning service in behalf of India. An afternoon service was held when Bro. Ezra Musser, who accompanied his parents to India, spoke briefly, being followed by Srs. Musser and Landis who appeared in native costume. Sister Mary Zook of Goodman, Mo., who came east recently bringing the India twins, for a visit at grandfather Martin's, was also present, and addressed the meeting in behalf of missions. In the evening following the Young People's Meeting Sister Doner gave an interesting address of missionary experiences in Rhodesia, South Africa.

SPECIAL NOTICE.

We are ready to receive new subscribers as well as renewals. Send them along.

Remember new subscribers are credited to Jan. 1914.

Remember new subscribers can get the Gospel Text Wall Calender for 17 cents, and those who renew for 22 cents. Would like to have many orders.

Remember our Fountain Pen offer. Now is the time to order.

We notice that Pastor Russell, the Millennial Dawnist, has succeeded in getting access to the *Martinsburg, Pa., Herald* and is disseminating his doctrine through its columns. No doubt this paper circulates freely among the Christian people of Morrison's Cove. Our people may well question whether they can afford to patronize that paper considering what teaching it introduces to their families. Even newspapers need some censoring when, for money, they bring into the families of their patrons, teaching that is false, and which is bound to work harm among the people.

Sr. Mary Zook requests us to inform her friends that she expects to spend the Winter mostly in Franklin county, Pa., and her address will be Chambersburg, Pa. Reservoir Hill, care of A. O. Wenger.

It is stated that the first indication that Italy has taken control of Tripoli consists in this that numerous drink shops and bars have been opened for the sale of liquor. Sir H. H. Johnson, the African explorer, is responsible for the statement that certain intelligent native chiefs in West and Central Africa, alarmed at the ever increasing disaster that alcoholism is bringing on

their people, are showing a great sympathy with Mohammedanism and seeking to facilitate its spread among their people as a defense against the danger. European and American alcohol has already to a large extent, ruined certain of the coast peoples, notably the Yorubas, a fine stock of West Africa. With the opening of the continent the trader in poison penetrates to ever larger populations.

It is reported that the Romish church is making strenuous efforts to regain lost ground in the Philippines, that friars—Spanish, French, and Belgian—are swarming back, so that there are probably a larger number there now than before the occupation by the United States. Parochial schools are established in all towns and *barrios*, and the children are, as far as possible, drawn from the public schools. The Pope has his special delegate in Manila and an archbishop and bishops from the United States are on the ground to support him. The United States has established her public school system and 700,000 scholars are enrolled. The English language as a medium of free ideas and enlightening literature has displaced the clerico—mediæval Spanish. The open Bible is read by hundreds of thousands, and Protestant churches have a membership of about 40,000. Whether Rome will succeed in overcoming what is arrayed against her is making a strong effort towards that remains to be seen but she certainly end. Possibly the new President will not be as friendly to the Roman hierarchy as was the present incumbent.

Rabbi Shanfarber of Chicago is reported as saying of the religious condition of American Jews:

"We Jews have given religion to the world, yet we have little ourselves. We gave God to the world and yet have little of God in our heart. The Jews are not studying their faith. Other people are studying it. Our tremendous indifference is our worst ailment. We are troubled with the teachings of agnosticism, atheism, materialism, and Christian Science."

Come! learn thy Savior's peace:

That Savior, fount of good,
Who from His birth sought no release
From suffering, tears and blood.

O come! the holy cross

Do thou in patience bear;
Who meekly meets its shame and loss,
Its perfect peace may share.

News of Church Activity IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Matopo Mission, Bulawayo, South Africa.

Myron and Ada Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.

Walter O. Wenger, Abbie B. Winger, Elizabeth Engle, Mtshabezi Mission, Gwanda, Rhodesia, South Africa.

Isaac O. and A. Alice Lehman, box 5263, Johannesburg, South Africa.

Jesse R. and Malinda Eyster, box 10, Boksburg, Transvaal, South Africa.

India.

The following are not under the F.M.B.: D. W. and Mrs. D. W. Zook, Adra, B. N. R., India.

Elmina Hoffman, Kedgaon, Poona Dist., Ramabai Home, India.

Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

Central America.

Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, C. A.

Missionaries on Furlough.

H. J. and Emma Frey, Abilene, Kansas.
Sallie K. Doner, Campbellstown, Pa.

OUR CITY MISSIONS.

Philadelphia Mission, 3423 North Second street, in charge of Sr. Mary K. Stover.

Buffalo, N. Y., Mission, 25 Hawley street.

Chicago Mission, 6039 Halstead street. In charge of Sister Sarah Bert, Brother B. L. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 1226 W. 11th street. In charge of Eld. J. R. and Sister Anna Zook.

Jabbok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, Box 1.

San Francisco Mission, 53 Cumberland street. In charge of Sister Lizzie Winger and workers.

Dayton Mission, in charge of W. H. and Susie Boyer, 601 Taylor street, Dayton, Ohio.

LOVE FEASTS.

Kansas.

Newbern, Nov. 16-17.

Abilene, Nov. 30, Dec. 1.

DES MOINES MISSION.

We are very thankful to all those who so kindly assisted the work here by their liberal free-will offerings.

The beautiful, co-operative spirit back of these gifts is what does us so much good—we know we have your prayers and well-wish when you manifest your love to the work and us by such substantial help. Bro. and Sr. Henry Landis of Philadelphia, Pa., have moved to this city and will occupy the rear rooms of the church. We have good reasons to believe that they will fit right into the work here, and will be greatly appreciated by all who have an interest in our work. Bro. Landis is a plumber by trade, and work of that kind is plentiful in this city and wages are good when

once acquainted with the city regulations. They seem to have the spirit of adaptation and co-operation which is so very essential.

We are now engaged in an every night meeting in the church. The character of the revival effort is inter-denominational. The interest of the meetings is good and some souls have been to the altar and received help. One young man who is attending school at one of our city denominational schools belonged to the (or a) church since he was a boy, and when he came under the influence of these meetings he realized that he never had been saved. He has received help but is not real clear yet in his experience, but is determined to press his way through. He is preparing for the ministry and the foreign missionary work and feels that unless he is fully saved, sanctified, and filled, with the Spirit, his work will be a failure. His wife, however has been beautifully and clearly sanctified and filled with the Spirit.

The attendance has not been as large as we would like to have seen it all through, yet at times the attendance was quite satisfactory.

There is at this time a political stir and excitement among the people which makes it more than ordinary difficult to get the people interested in a revival meeting.

We desire and feel the need of your prayers. Shall we have them?

FINANCIAL.

Report for the month of Oct. 1912.

DONATIONS.

Bethel S. S., Kans., \$18.04; J. A. Reichard, Fordwich, Ont., \$5.00; Wainfleet, Ont., S. S. offering, \$7.46; Henry Landis, Des Moines, Iowa, \$5.00; Total, \$35.50.

Expenses.

Gas, \$3.00; water for one quarter, \$3.00; groceries, \$19.50; vegetables etc., \$5.00; incidentals, \$5.25; fuel, \$3.50; Total, \$39.25.

Balance due mission, Nov. 1, 1912, \$3.75.

A box of fine red apples by Hiram Engle, of Abilene, Kansas; Eggs by Eld. J. N. Engle.

Yours with abiding peace,
J. R. and Anna Zook.

DAYTON MISSION.

With pleasure do we come again greeting the dear readers of the VISITOR, in the precious name of Jesus, who has been so true and faithful to our souls, in providing for our every need, and manifesting Himself in our services. We do feel grateful to our dear heavenly Father, and thankful to all our dear brethren and sisters, and kind friends, who have so willingly helped us by their kind offerings, and prayers. May they realize the great blessings of heaven in return for all they have done. We are so glad to honor and thank the Holy Spirit for all He is doing, in this place. While it has not been our pleasure to see the great number coming into the kingdom, but we are so thankful to see there are at least a few who are willing to take the plain and narrow way with the Lord.

On Oct. 5, one of our little Sunday school girls of 13 years, who gave her heart to Jesus last Thanksgiving day at a little Mission on the west side, was led of the Lord to be one of us, and became willing to follow Jesus into the liquid stream, and was baptized while attending our communion services at Fairview M. H. That

evening was her first time to engage in the humble ordinance of washing of the saints' feet. What a new scene and experience this was to her young heart and mind! She is a precious little lamb. Help us, dear ones, to pray, and hold her up at a throne of grace, that she may be kept from the sins of this world, and be a sunbeam for Jesus.

We were so sorry to receive notice from the Board of Health on Oct. 19, to exclude from our services all children under the age of 16 years, until further notice, on account of the prevalence of diphtheria. Our public schools are also closed. The third week is passing and the disease is still spreading. O how much we do miss our dear little children at our Sunday school. It is so lonesome without them; but as we visit them in their homes each week with the S. S. literature, we are made glad to find them anxiously waiting, again to come.

The mission work is so near our hearts, and so many interests to look after. O, what love it brings to our hearts, toward God, and our dear Savior, it is so precious to have the Holy Spirit to make His home in our poor souls, to help bear our burdens and direct in our responsibilities. How truly glad we are that we said yes to God. To be true to our yes, here, will mean yes over yonder. I am constrained to offer a few words of encouragement to any dear soul who may be visited by the Holy Spirit, calling you to give up all, and go with Him into some mission field. O, be true; be sure to entertain that Holy One. Do not grieve or turn Him away for He means to use you to help in the great work of rescuing souls who other wise perhaps, would have to suffer eternally with the lost. O think, my dear ones, how easy the little word *no* could be said: yet the result would mean eternal destruction to some poor soul. Could we lie down to rest with a *no* in our hearts to the call of God, and to think of that *no* following some dying soul to the great judgment, there to speak louder than words against us? *Yes* here, though through suffering will mean life eternally over there. But *no* while here in this brief time of life will mean death and despair forever. O friends, let us pray as never before.

FINANCIAL.

Report for Oct. 1912.

Balance on hand, \$55.89.

Receipts.

Bro. Lester Leiber, Englewood, O., \$3.00; Bro. Orville Herr, Carlisle, O., \$1.00; Bro. Edward Custer, Springfield, O., \$1.00; Mission offering, \$2.51; Total \$63.40.

Expenditures.

Rent, \$18.00; gas, \$1.83; wash boiler and stumper, \$1.90; coal, \$31.40; table account, \$7.94; incidentals, \$1.58; Total, \$62.65.

Balance on hand Nov. 1, 1912, \$.75.

In addition to the donations of cash, there were donations of a large variety of garden products such as corn, cabbage, squash, potatoes, sweet potatoes, beets, turnips, pumpkins, etc., etc., as also milk, butter, eggs, cheese, fruit, meat, spreading, chicken, etc., from Bert Dohner, John Hershey, Iva Herr, J. N. Hoover, Lester Leiber, Katie Miller, Alma Ebersole, Ed. Kniesly, Florence Brumbaugh, M. L. Dohner, Grandma Herr, Isaac Engle, Lizzie Snyder, Orville Herr, Mother Klippinger,

Elwood Cassel, Edna Sinks, Ella Etter, Susie Heisey and Mother Dohner.

We remain Sincerely your

Bro and Sr. in His name.

W. H. and Susie Boyer.

601 Taylor St. Dayton, Ohio.

FOREIGN MISSION FUNDS.

Report of Treasurer for Sept. and Oct. 1912.

GENERAL FUND.

In His name, Pa., \$20.00; Wowersville, Pa., S. S. special for Macha Mission, \$12.00; Lykens Valley, Pa., harvest meeting, \$11.00; Lykens Valley, Pa., S. S. \$9.00; New Guilford, Pa., S. S. \$13.12; Rapho District, Pa., \$85.00; Donegal district, Pa., \$65.00; Belle Springs, Kans., \$28.38; Rosebank, Kans., \$34.45; In His name, Pa., \$10.00; Upland, Cal., S. S. \$45.94; Missionary meeting, Palmyra, Pa., \$23.07; Fredericksburg, Pa., S. S. \$2.50; A brother, High-spire, Pa., \$1.00; A lover of God's cause, Pa., \$102.00; Abilene, Kan., S. S. \$98.33; Missionary Meeting, Abilene, Kan., \$48.91; Markham church, Ont., \$16.97; Two aged sisters, Clarence Centre, New York, \$4.00; Annie E. Wenger, Pa., special for one year's support of an African girl at the Rescue Home, \$20.00; Sister Geo. Detwiler, Pa., special for Bro. and Sr. Walter O. Winger, \$25.00; Harvest meeting, Napanee, Ind., \$20.17; W. M. Keeter, Ill., \$5.00; H. L. Trump, Ill., \$5.00; B. Sherk, Ont., special for Bro. and Sr. Walter O. Wingers' personal needs, \$5.00; Carland Mission, Mich., S. S. \$22.50; Eld. Charles Baker, Ont., \$5.00; Mrs. J. S. Detwiler, Hodgenville, Ky., special for H. F. Davidson, \$10.00;

Disbursements.

Jesse W. Wenger in payment for articles taken along for Bro. Steigerwalt, \$11.77; Walter O. Winger for special and personal needs, \$171.94; Walter O. Winger for General Support of Mission, \$121.94; Sr. Frances Davidson, \$22.00; Special offering for Lewis B. Steckley from Markham, Ont., \$16.00; Additional of Conference offering, \$31.00.

BUFFALO MISSION.

Greeting to the brethren in Jesus' name, the Lion of Judah that breaketh every chain and sets the prisoner free. We have yet reasons to praise and thank Him with one accord for His manifold blessings to us. The attendance has been remarkably good considering that we have had no regular pastor. We find comfort in reading Eccl. 11: 1-6; The brethren have taken hold and kept things moving, showing by their coming that it is not to hear eloquent speakers but to worship God; a few outsiders come in but great trouble few outsiders come in but the great trouble is to get the general public in; on one hand Catholicism is strong around us, and among the Protestant class worldliness prevails, no time for God; they choose rather to go to the five cent theatre, sit in the dark, jammed in a seat, breathe thick foul air, and go out with their brains full of nonsense, than to spend an hour in worship. Statistics tell us that the church attendance throughout the United States is dropping off, and the great cause for this I attribute to the cheap theatres and vaudeville shows. Sunday school children crowd these places evenings at worship time, as do also the grown up people, but as we cannot put these things out of our cities, we praise God for the privilege of bringing the gospel in.

Bro. F. Elliott of Canada has come to

our aid for a couple of weeks; may the Lord richly reward him for his labors of love. We expect Bro. T. S. Doner's here in a couple weeks time to take charge of the work.

We would ask the brethren and sisters to pray for us, and by so doing help the work along.

FINANCIAL.

Report from Sept. 20, to Oct. 31, 1912.

Balance on hand, \$81.50.

Donations.

Bro Aaron Ebersole, \$.50; Bro. E. H. Carlyon, \$4.00; Bro. Zimmerman, Stevensville, Ont., \$1.00; L. Shoalts, \$1.00; Sol. Climenhaga, \$1.00; Sr. D. Gish, \$1.00; Sr. Blake, \$1.00; Lucinda Cassel, \$2.00; In His name, \$1.50; Total, \$94.50.

Expenditures.

Oil, \$1.80; light bill, donated; groceries, household etc., \$15.50; Total, \$17.30.

Balance on hand, \$77.20.

Provisions.

Sr. Carver, meat and bread; L. Shoalts, chicken and potatoes; Clara Winger, honey; Sr. Blake, provisions; Bro. D. V. Heise, chicken, fruit, butter, vegetables; Sr. Sol. Climenhaga, butter; Della Ott, provisions.

The Workers.

LOVE FEAST AT MAPLE GROVE, O.

On Nov. 9-10, the brethren of Clark county, O., with many visiting brethren from adjoining districts met on a love feast occasion. The Father favored us with beautiful weather so there was a large attendance. Bro. V. L. Stump of Sandusky, Mich., with other nearby ministering brethren were with us to deliver the messages as God moved.

The time passed much too quickly, but was well improved in inspiring testimony services and pointed, practical messages were given us by Bro. Stump.

Great interest was manifested, and deep conviction was apparent and expressed by some, which we trust will result in definite experiences for those who will follow the leadings of the Spirit.

Quite an inspiration was given the Sunday morning service by the presence of about sixty of the scholars from Beulah chapel Sunday school in Springfield who were conveyed to the place in a large auto truck. About forty minutes was devoted to them in an impressive children's service, and they remained attentive listeners during the testimony and preaching services following.

Bro. Stump remains with us, beginning a series of meetings in Springfield at Beulah chapel and we ask a special interest in the prayers of God's people that definite work may be done in many hearts in this place.

O. B. U.

A TRIP TO TEXAS.

According to previous arrangements we left home on the after-noon of Aug. 1, for Victoria, Texas, arriving there safely on Aug. 3, at 10 A. M. being met by Bro. and Sr. Long. Bro. Long, having some things to look after, took us to a rest home where we were kindly entertained. Towards evening we went with Bro. Long about four miles in the country where we stayed all night with some friends of his. The next day being Sunday Bro. Long had arranged for preaching in a school-house for Sunday P. M. and evening continuing until Wednesday.

day evening. During these meetings the turnout was fair and attention good, some feeling the need of a deeper work of grace in their hearts. During these meetings Bro. and Sr. Long and the writer visited in the neighborhood and were kindly entertained. On Thursday morning Bro. Long took us to his home which is about fifteen miles from Victoria where the Brethren reside arriving there at noon. After dinner Bro. Long took me about eight miles from there where there is a Methodist class. He has been preaching for them for some time. We arrived there in time for them to telephone around and announce meeting for that evening, and there was a good attendance the first night. The meetings continued up till Sunday evening. In the Sunday morning service the attendance was large: the people seemed hungry for the Truth, but apparently salvation was at a low ebb. In the afternoon I was taken to the Brethren's Colony, (Bro. Long staying up and filling the last appointment,) where we had meeting in the Brethren's church that evening, and during the week following. The attendance was not so large the country being thinly settled, and also the people very busy picking their cotton, yet the Lord met with us and some that had fallen into sin again confessed through and struck victory and had a ringing testimony for the Lord.

On Saturday P. M. and evening, communion service was held when thirteen took part in feet washing and the Lord's Supper.

On Sunday morning the brethren having arranged for an all-day meeting, invited the people to come and bring their dinners with them, having put up their tabernacle close to the church, the meeting being well announced the people came from far and near. The Brethren had Sunday school at ten o'clock and at eleven the dedication sermon was preached by the writer followed by Bro. Hostteter of the Mennonite Brethren who lives there. After this an offering was taken sufficient to dedicate the church free of debt. At 2:30 there was again preaching service by Bro. Hostteter at our request as we were not feeling well. In the evening another preaching service was held which closed the meetings.

We found the brethren and sisters well and in good spirits with the exception of Bro. John Fike who was not so well. We found this a very nice looking country, and, no doubt, very pleasant to live in, in the winter, and like all countries has its advantages and disadvantages. On Monday following the meeting Bro. Fike took us to Victoria where we took the train for home arriving there safely where we found all well.

Thomas, Okla.

D. R. Eyster.

ZION, KAN.

The love feast at Zion M. H. was held on Oct. 26, 27. Quite a number of brethren and sisters from adjoining districts were present.

Eld. W. J. Myers of Massillon, Ohio was present. He, with others of the ministering brethren preached the word unto us.

The occasion was indeed a blessed privilege to the children of God, who were

happy in thus keeping the commands of Jesus (Matt. 26: 26, 27; John 13: 14).

In the evening Sr. Rebecca Krikorian spoke of the awful persecutions and massacres of Christians of Armenia.

Lawrence Frey,

AN OKLAHOMA LETTER.

I will write a few lines God helping, When I was first converted I was glad for the privilege to testify for Jesus, to tell the joyful news. All was love; all was peace and harmony. Praise the Lord!

When I look back and see those dear old brethren and sisters who have gone to rest, I wonder whether with all our progress and so-called advantages we are on safe ground. I was shown of the Lord what to do, and not only what to do, but that I must do it if I would reign with Him. Praise His name forever!

Now the Lord never told me to preach, but He did tell me to listen, and He taught me to search the Scriptures, and if there was anything I wanted to know it would be made plain to me. This has been tested and tried over and over. We all know we must work out our own salvation. Praise the Lord!

Notwithstanding we can wonderfully help each other if there is love all around. Why, dear brother, if clothes or anything perishable is in your way God can soon change them if you have love, or the right spirit. God can and will make you and keep you from all evil.

I want to still praise the Lord, and I trust I may ever be ready to say or do something for Jesus, no matter what comes. Let us keep our eyes on Jesus, Praise His name forever!

My prayer is that we may all remember those who are connected with the Missions and Homes, especially those who have the care over us. Amen.

E. Morrison.

Guthrie, Okla. Oct. 24, 1912.

A SAN FRANCISCO LETTER.

To the readers of the VISITOR.

We greet you with Psalms 23. We praise our God to-day for what He is unto us, as He also says, "But of Him are ye in Christ Jesus, who of God is made unto us, wisdom, righteousness, and sanctification, and redemption."

Since we left the Mission in Buffalo, Aug. 21, the Lord has graciously gone before. We spent about two weeks in and around Chambersburg, Pa., visiting mostly with my uncles and aunts, also cousins, whom I had not seen for twenty-seven years. We feel to praise the Lord for giving us this privilege before coming out here.

It was our privilege to meet with the Brethren in a street meeting in Chambersburg on Saturday evening which we enjoyed very much also the following Sunday, Monday, and Tuesday evenings at the Mission. Our prayer is that the Lord will continue to let His blessing rest on the work at that place and that precious souls may find their way to God through the efforts put forth there.

May God abundantly bless all the dear ones who showed us such kindness while there. We stopped but two days in Harrisburg, Pa. I spent Saturday afternoon at Grantham, Pa. Our prayer is that the

dear young people who receive training in this institution may come out fully equipped to meet the requirements of God's word: to be able to preach the word, then to go into all the world and do it. The Lord has said, "Pray ye the Lord of the harvest to send laborers into His harvest," Brethren we have no time to criticise. May we spend that time in praying the Lord of the harvest. Surely we are living in the last times and we should be gathering in the sheaves that are waiting on the plains.

We enjoyed our stay at the Home and Orphanage: may God abundantly bless the dear children.

Leaving there we came to Kansas tarrying three weeks with my parents, and preparing for our trip to this place. Leaving Abilene on Oct. 1, we arrived at Upland, Cal., and enjoyed a week's meetings there and a love feast following. The Lord met with us and gave help to those who sought Him.

We are now in our new field of labor and feel we need more grace and wisdom, as slum mission work is so much different from other church work. Will you who know the worth and value of prayer, pray for us that we may be kept down before Him, that we may constantly be where we can be made a blessing to others?

Yours, in Christ,

J. H. and Edna Wagaman.

52 Cumberland St. San Francisco, Cal.
Nov. 1, 1912.

A TEXAS LETTER.

Dear readers of the VISITOR. It is some time since I last wrote for the paper, not that I have lost interest in the work or grown weary by the way on my journey to the celestial city. "Many are the afflictions of the righteous but the Lord delivereth him out of them all." Last Spring my appetite left me to such an extent that I had no relish for food, and the consequence was, lack of blood, seemingly no energy, lost all the inspiration for reading and visiting as well. Several times I made an attempt to write for the paper but could not finish. Shortly before the dedication of our new meeting house, I got help in answer to prayer, but on account of over taxing my strength during the meeting I fell back almost to where I was before, but we all continued to hold on to God for help and now I am blessed with a good appetite again. Praise the Lord O my soul, and all that is within me praise his holy name. I ask an interest in the prayers of the saints that I again may be restored to my natural health for no other purpose than to honor and glorify God in my daily life. Oh, I do feel encouraged to go on. During my affliction my prayers have been daily for others who were passing through sore trials and afflictions (Job 34: 28; 5:6). I can only thank the dear Lord for so wonderfully sustaining me and keeping me from murmuring or complaining beneath the chastening rod, but in the hour of grief and pain could lean upon my God. We are but a few in number here but we have good meetings, and the dear Lord has done much for us of which we may speak later. Our prayers go up daily for the Home and Foreign mission work.

Mary J. Long.

HOPE CAN NEVER die while God is trusted.—Sel.

CONTRIBUTIONS.

DUTY OF PARENTS AND CHILDREN TO EACH OTHER.

By JACOB ZERCHER.

I have felt impressed for some time to write on this subject.

"Children, obey your parents in the Lord for this is right.

"Honor thy father and mother, which is the first commandment with promise.

"That it may be well with thee, and thou mayest live long on the earth, (Eph. 6: 1-3).

Children, here is a commandment, a duty, and a promise, the which if you heed, and do, you have the promise of a long, and a well life. Do you stop and think sometimes what your parents have done for you before you could held yourselves (and are still doing if they are here)? Do you believe it that you can never repay them? O how many are the attentions children need in their innocence, which is done so willingly by parents. But now that you have grown out of that state, obey them and so honor them.

The training of children should begin early; an old saying is, as soon as they know where the comb belongs. Parents may now be at Prov. 22: 6; "Train up a child in the way he should go and when he is old he will not depart from it."

This may seem to be a tender and early age; however we believe it is the right time to begin,—bend the twig while it is limber, or, break the child's will while young. It may be the saving of a soul from death.

Now as time is passing they need the parent's constant care and watch. Will say right here that few unconverted parents are capable of raising children right. Seemingly some children are left to run wild, or, in other words to themselves which is bad for them. So now as they grow up they still need new instructions as new lessons are coming in. If a child can be trained with kind words, and loving actions it is greatly appreciated by the parents but if not others ways must be taken.

To this our day the rod is a scarce article in the family and school room. It was not so in the years of long ago, and we do not see that the world is getting any better, but rather the contrary. If the rod were used more in the homes (when needed) of course the school room would have little, or no use for it. Parents should not wait for school teachers to train their children.

There is plenty of scripture for the

use of the rod. Proverbs 13: 24; 22: 15; 23: 13; 29: 15, and others speak about chastening in some way. The rod may do wonders when applied in the right way, and at the right time. It however should only be used when nothing else will do, and then not only with a tap or two, but, as the saying is *reach through*, it generally brings the answer.

Another important point is noticed right here. Parents should be of one mind so that while one is punishing the other should not interfere however hard it may seem. It is at best no pleasant thing for any one, but the Bible says, "He that spareth the rod, hateth his son," but now, as we love our children, that is why it is done, and if it must be, should be done in a cool, prayerful, but firm way, not for revenge but for the good of the child and end with a kiss.

As time is moving it will soon bring them to school age which will bring new lessons and greater concerns to the parents as they know that the things which children learn at school are not all good, therefore they need a constant watch with prayers committing them to the Lord.

Now then because time is so swift parents will before very long see them grown up to man and woman-hood, which will not bring less concerns, but more and more to them. An old saying is, Small children tramp on the lap but big children tramp on the heart.

Children if you are now grown up to be men and women and are going out to face a sinful world, be careful; there are many pitfalls along the way, so your foot is not taken in any of them, and so disgrace yourselves and your parents: but honor them wherever you are as the Bible tells you, and stay under the promise. And when you are out in company and happen to talk about your parents do not call them the "old man," or the "old woman", as we hear it sometimes with shame and sorrow. This shows a sign of ill training which you may never have had. It would be your own ignorance, disgrace and dishonor. Call them father and mother. They are, at least, among your best friends on earth, and so honor them.

Children may now still be at home eating of father and mother's bread, but in some way have got so that you are running the house, and almost everything else about the place (as it is seen sometimes) contrary to your parent's will and wishes. You are then not under the promise of long life, and are not honoring father and

mother. We, however, hope better things of you.

When parents are asked why things are thus and so, the answer likely will be, because the children want it so; there certainly was a mistake some place, somewhere.

As we are ever on the move you may by this time have left the parental roof and are gone out to meet the world and its cares for yourselves. You may now perhaps have a family and are away from father and mother. Take advice. If you are not too far from them go to see them often while you can. You may forget that the time may be short for you to have this golden opportunity. If it is not a day, or half a day, it might be an hour. It will bring them gladness and so honor them. Should you however be far from them write to them often. Your letters will bring them gladness as they are ever interested in your spiritual and temporal welfare, and so honor them.

Children although you may be fathers and mothers, if you have parents or grand parents around you who are old now: perhaps you think they are a little queer sometimes, remember they were here long and may be set in their ways which you think ought to be different. Do thou have patience with them, and let them have their ways hoping they are Christians. But if they have been so unfortunate as to have neglected or not accepted this great offer which is offered to all who will, do your part, by His help, and tell them of Jesus' love, and do not look down upon them nor be harsh in any way, but talk to them tenderly lovingly and kind, respecting them very highly, and do not cease to pray for them, of course, hoping that you are Christians and so honor them as the blessed Bible tells us.

In conclusion, go to see father and mother often; bring gifts if they need it, help them if you can, bring them the flowers in their life time, the best flower you can bring them is your obedience to them. Although your hair may be tinged with gray do not think you are too old to obey your parents, and so honor them, and the Lord will bless you.

Florin, Pa.

IF WE ARE FILLED with the spirit of real Christian truth, we should hesitate before giving expression to a glib judgment.—*Sel.*

ADVERSITY, LIKE winter weather, is of use to kill those vermin which the Summer of prosperity is apt to produce and nourish.—*Arrowsmith.*

DR. CLARK ON II. Cor. 6: 14-18.

BY D. V. HEISE.

The apostle manifested great concern for the believers at Corinth, knowing their environments in what was purported to be the most celebrated as well as the most licentious city of Greece. He sounds high the note of warning that believers should beware and not associate with unbelievers in any of their evil and sinful works. "O ye Corinthians, our mouth is open unto you, our heart is enlarged in deep concern as to your spiritual welfare and improvement. I speak as unto my children. Be ye not unequally yoked together with unbelievers." This is a military term; Keep in your own ranks; do not leave the Christian community to join in that of the heathen, *or worldly society*, which here must signify not only that they should not associate with the Gentiles in their idolatrous feasts, but that they should not apostatize from Christianity; and the questions which follow show that there was a sort of fellowship that some of the Christians had formed with the heathen which was both wicked and absurd, and if not speedily checked would infallibly lead to final apostasy.

Some apply this exhortation to pious persons marrying with those who are not *decidedly religious*, and converted to God. That the exhortation may be thus applied I grant; but it is certainly not the meaning of the apostle in this place. Nevertheless, common sense and true piety show the absurdity of two such persons pretending to walk together in a way in which they are not agreed. A very wise and very holy man has given his judgment on this point. "A man who is truly pious, marrying with an unconverted woman, will either draw back to perdition, or have a cross during life." The same may be said of a pious woman marrying an unconverted man. Such persons cannot say this petition of the Lord's prayer, "Lead us not into temptation." They plunge into it of their own accord. As righteousness cannot have communion with unrighteousness, and light cannot dwell with darkness; so Christ can have no concord with Belial, nor can he that believeth have any with an infidel. All these points were self-evident; how then could they keep up the profession of Christianity, or pretend to be under its influence, while they associated with the unrighteous, had communion with darkness, concord with Belial, and partook with infidels? What agreement

hath the temple of God with idols?

Nothing could appear more abominable to a Jew than an idol in the temple of God: here then, could be no agreement; the worship of the two is wholly incompatible. An idolater never worships the true God; a Christian never worships an idol. If ye join in idolatrous rites, it is impossible that ye should be Christians. "*Ye are the temple of the living God.*" God intends to make the heart of every believer His own house. "*I will dwell in them and walk in them.*" The words are very emphatic. I will inhabit in them. I will not be as a wayfaring man who turns aside to tarry for a night, but I will take up my constant residence with them. I will dwell in and among them. "*I will be their God.*" They shall have no other God. I will be to them all that an infinite, eternal, and self-sufficient Being can be to His intelligent offspring. "*They shall be my people.*"—If they take me for their God, their supreme and eternal good. I will take them for my people; instruct, enlighten, defend, provide for, support and bless them, as if I had none else to care for in the creation. "*Wherefore come out from among them.*" Is it not plain from this and the following verse the God would be their God only on the ground of their taking Him for such, and that this depended on their being separated from the works and workers of iniquity? For God could not inhabit in them if they had concord with Belial, a portion with infidels.

Those who will have the promises of God fulfilled to them must come under the conditions of these promises; if they are not separate—if they touch the unclean thing, God will not receive them; and therefore will not be their God, nor shall they be His people. "*Will be a father unto you.*" I will act towards you as the most affectionate father can act towards his most tender and best beloved child. "*And ye shall be my sons and daughters.*" Ye shall all be of the household of God, the family of heaven; ye shall be holy, happy, and continually safe. "*Saith the Lord Almighty.*" Earthly fathers, however loving and affectionate, may fail to provide for their children, because everything is not at their disposal; they may lack both the power and the means, though ever so willing; but the Lord who made and who governs all things can never lack will, power, nor means. The promise is sure to the children; and the children are those who take the Almighty for their God. For the promise belongs

to no soul that is not separate from sinful ways, works, and men; those who touch the unclean thing, i. e. who do what God forbids, and hold communion with unrighteousness can never stand in the endearing relationship of children to God Almighty." *Clarke.*

"Having therefore these promises, dearly beloved, let us *cleanse ourselves*, (not some one else) from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The venerable apostle does not say cleanse yourselves; but personal, let us cleanse ourselves; guard well our senses, the portals of the soul, having every gate well fortified with a, "Thus saith the Lord," that the enemy of our soul may suffer defeat in the various forms in which he may assail us, whether he comes as a roaring lion, or as an angel of light, in a personal conflict, or through the instrumentality of wicked men. "Resisting and avoiding sin in all its inviting and seducing forms, setting the fear of God before our eyes, and abhor whatever might provoke Him to withhold His manna from our mouth." (II. Jno. 8: 10). "He that hath my commandments and keepeth them, he it is that loveth me."

Clarence Centre, N. Y.

BARBARY COAST.

BY A. C. WINGER.

That section of San Francisco in which houses of prostitution and vile dance halls, operated for profit, are segregated and licensed by the city is called Barbary Coast. It cannot be called the slum district of the city, unless the moral aspect of the place be thought of, for our California cities, and cities in semitropical climates, do not have the sections of squalor and degradation, properly called "slums", that are found in Northern and Eastern cities. Instances of such abject poverty as are often met with there are seldom seen here, perhaps because of a less dense population throughout the country, and the warmer climate.

It is not known how Barbary Coast got its name, nor is it known who named it; but this is certain, that the name exactly suits the place. Men of travel have said that the Bowery of New York is the "worst place in the world"; others say the Levees of Chicago, or the mining camps at Cripple Creek, have no comparison. Again, others of perhaps as wide experience affirm that of cities where sin abounds and vice flourishes open and unchecked by civil restraint, no city equals

San Francisco, and the Barbary Coast.

We will not give our judgment in the matter, for those better informed should decide, but if the testimonies of missionaries and the lectures recently delivered, "Fourteen Months in Hell", relating the experiences of two newspaper men on the Coast, are believed, then truly it is the brink of hell to thousands.

When you went to school you learned from your geography that there were situated on the north shore of Africa several kingdoms called collectively the Barbary States. You learned that the natives of those states were of a fierce, cruel, almost untameable disposition; that they obtained much of their living by pillage and piracy; and that it was and is yet dangerous to go among them unless surrounded by a powerful guard. No doubt if these people were not held in check by the more powerful nations of the earth, they would even now be a menace to life and property on land and sea.

Now there is a greater similarity between the Barbary States and the Barbary Coast than just the name. As the States lie on the northern shore of Africa, one of the least civilized of the continents, so the Coast occupies a section, near the waterfront, in the northern part of San Francisco, one of America's wickedest cities. And unregenerated human nature is the same the world over. Neither of the two classes of people has any interest in the welfare of its fellowman; neither is restrained by conscience or scruple from committing any crime whatsoever if its end may be gained thereby. "The end justifies the means" is law and practice to such as these. That they are responsible to an offended God, who will judge them with righteous judgment according to their deeds, is to them neither terror nor check. The Barbary States natives, when they may, kill the bodies of their enemies and have no more that they can do; but the traffickers of Barbary Coast do the same and more, for they are instrumental in killing the souls and bodies of their victims, preparing them for, and hastening them into the pit.

If those far-off Africans are fierce and unfeeling, they may be somewhat excused, for they have not had the Gospel as America has had it. They do their work as the heathen do, for they are heathen. But these workers of iniquity, seeking and often accomplishing the downfall of their fellows, have no cloak for their sin; they know better, for the light "which lighteth

every man" has been shining in America for many years. And no doubt in the judgment day the heathen of the Barbary States shall be given a lighter sentence because of ignorance of their Master's will than shall be given the Gospel-hardened heathen of Barbary Coast.

To be continued.

CHARACTER BUILDING.

BY W. R. SMITH.

In a little shop in an eastern seaport-town, an old blacksmith was working on a great long iron chain. Day after day he toiled on at the labor adding link after link, making each one as solid and perfect as it could be forged.

As the chain grew in length, the people would stand around watching the workman and tell him that he was spending too much time and labor on it, and that he would never receive its full value.

He would reply to them that only the most perfect work satisfied him, and not the smallest detail in its make up was slighted. After a long time the great chain was completed, and was considered by the workman as perfect as could be made, not having a single flaw that he knew of.

Soon after the old blacksmith died and went home to his reward, leaving the great chain in his shop. One day the owner of a vessel came and purchased the chain from the son of the old workman, and had it taken aboard his ship and carefully coiled up on the deck, where for many days and nights it lay in the calm and sunshine as a useless piece of cargo.

After many months, one night the heavens were overcast with dark angry storm clouds, and a terrible tempest of wind swept over the ocean, making the waters mount up in mighty billows, which were lashed into foam as they broke over the deck of the vessel, threatening all on board with destruction.

Fast and furious they were driven on into the unknown darkness, toward a rock-bound shore, on which they heard the breakers wildly dashing.

The captain ordered out the storm anchors that were attached to the great cable chain on the deck.

Overboard it was cast into the boiling waters and quickly sunk beneath the surface, while sparks of fire flew from the chain as it sped out over the side of the vessel.

Soon the ship was brought to a sudden stop, as the anchor caught hold of the rocks below, while the chain

appeared like a solid bar of iron. Would it hold? had the old blacksmith done honest faithful work in its construction, or were there flaws or defects in the welding of its many links?

On the solution of these questions hung their life or death. Anxiously they wait, while the storm rages around them, as if bent on their destruction.

Soon they see with joyful hearts that the chain and anchor holds, as the vessel is no longer drifting before the storm.

The fidelity of the old blacksmith in doing his work perfectly had saved them from an ocean grave, for had the cable broken they would all have probably been lost.

Every one is engaged in building up a character, a far nobler and more important work than forging an iron chain.

Day after day, as we add link to link to our character, we should do the most perfect and faithful work that we are capable of, even in the smallest details.

One little flaw may ruin all, when some storm of temptation and danger overtakes us on the perilous sea of life, and no one ever sails very far without meeting them.

If only that which is good, true and pure, based on religious principles, make up our general characters, we shall be safe when the final testing time shall come.

Fredonia, Kan. R. R. No. 2.

"TELL THE BOYS THE ANCHOR HOLDS."

"Tell the boys the anchor holds."
These the words he whispered clear.
As we gathered 'round the bedside,
Of our dying comrade dear.

Glorious hope in death's dark passage,
Jesus' strength thy form enfolds.
Faith triumphant sends the message.
"Tell the boys the anchor holds."

"Tell the boys the anchor holds."
Christ is faithful to His word:
In death's hour of gloom and terror,
By thee stands the risen Lord.

"Tell the boys the anchor holds."
Free salvation thro' the blood.
'Tis the safety of the soul,
In the midst of Jordan's flood.

"Tell the boys the anchor holds."
No vain fable is our faith,
Peaceful rides the little barque,
On the swelling tide of death.

"Tell the boys the anchor holds."
And a smile of rapture deep,
Lighted up the happy face,
As he gently fell asleep.

"Tell the boys the anchor holds."
So the words for evermore,
Seems to echo soft and sweet.
From the far-off heavenly shore.

The above head line were the last words of a divinity student of Victoria University, Toronto, Can. The author is unknown to me.

W. R. Smith.

CONSECRATION.

When thinking of consecrated men and what God can do with them, my thought went out to some through whom God has done things. I stood with Savonarola in the market-place at Florence and saw all Italy moved God-ward. I visited the old Wartburg Castle in the Forest and saw Germany revived. I spent a moment in the back of the house in Old Edinborough, listened again to the thrice-repeated cry of John Knox, "Give me Scotland or I die," and saw Scotland saved. I stood beneath the window of the prison cell at Bedford and heard John Bunyan crying, "I will stay here until the moss grows over my eyebrows sooner than deny my Lord," and saw the Pilgrim's Progress through the ages. I slipped into Cambridge and heard Henry Martyn decline the high office and honors that were offered him that he might go to India. I was with him while he lay yonder, stricken with the fatal fever, alone, no friendly voice to comfort him, no kindly hand to minister to him. I saw him as he thrust his fevered brow among the damp boxes of his luggage that it might be cooled, just before his great spirit went back to God, whose he was. And then I saw India awake to the light of the Gospel which Henry Martyn lived and preached.

I roamed with David Brainerd through the American forest, saw how destitute he was of all human fellowship and of all creature comforts, and yet found that he never thought of them, so intent was he on saving the American Indian. I heard him cry, "O, that I were a flame of fire in the hand of my God." I stole once more into the Massachusetts's cemetery and stood at the grave of Brainerd and at the other grave along side of Brainerd's, the grave of fair Jerusha Edwards, whom Brainerd loved, but did not live to wed. And standing there I asked: What is the value of such devotion and such self-sacrifice? And my answer came in the knowledge of the service which Brainerd did for America and for the world.

I stood on the dock as the vessel pulled out that was to carry a band of missionaries to the far-away lands, I heard friends make their final plea to a Moravian missionary to remain at home, and I heard his answer in the lines of the old hymn which he quoted:

"I hear a voice you cannot hear
Which bids me not to stay,
I see a hand you cannot see
Which beckons me away."

I stole into Finney's room, heard him pray and saw how he lost his might and gained power. I stopped awhile with Coleridge Patteson, the pure-hinded son of Eton, and then with Horace Tracy Pitkin, who glorified Yale's blue flag by a missionary's life and a martyr's death in China, and I saw the new Republic rise. I walked with John G. Paton through the islands of the sea and saw the New Hebrides transformed. I got close to Dwight Lyman Moody and listened again as, with profound humility he said, "There shall be one man, given up to God, to show the world what God can do with a surrendered life."

After fellowship with such men, my imagination was fired, my soul was thrilled, my whole being was quickened into a realization of what God can do with those who put themselves at His disposal. Instead of dwelling upon the work of these men, I want to speak to you about their consecration and yours and mine.

I have no mechanical or technical meaning when I use the word consecration. If you prefer the word dedication, use it; or the word devotion, use it. The matter of terminology is unimportant.

I do not have in mind any particular process through which men pass when I speak of consecration. It is not a unique experience for a privileged few. That was the lie of mediævalism, and it obtains to this day in the thinking of some. Consecration is not abnormal, it's the normal life of the child of God, not the life as it is ordinarily lived, but the life as it should be lived. Consecration is simply a recognition and realization of what we profess. We say that we are Christ's. Consecration is being Christ's. We say that we have given ourselves to Christ. Consecration is letting Him have His way with us because we belong to Him.

The fact of Christ's ownership of us is asserted in a hundred ways. St. Paul declares it in a phrase that Dr. Moule calls "the watchword of obligation and the oracle of surrender," that phrase is this, "Ye are not your own." That phrase defines the Christian believer as the purchase and the possession of Christ. In the most prosaic and practical way, the Christian is the property of Christ. Paul urges this with constant and insistent emphasis. No words are too plain to define and defend the fact. Paul never felt a tremor of that sensitive shudder, which almost shatters some folk, over what they are pleased to call a commercial Gospel. These are his

words, "Bought," "Bought with a price," "Redeemed (that is, bought out) from the curse of the law." "Purchased with His blood."

The only adequate rest and rightness possible to the Christian come from a ready assent and cordial consent to the fact that he is not his own. When he recognizes and lives in this fact he is in position for the best life and finest service. Is the branch for the tree? Its life and freedom lie in its absolute cohesion. Is the limb for the body? Dislocate it, and it is in misery; amputate it, and it is in corruption. Set it, and let it be employed in its articulated subjection, and it lives, it glows, it plays, as it works, in a perfect life. Is the Christian for Christ? His life and liberty, his purity and power, his rest and resources all lie in his absolute bondage to Jesus Christ. Let any man live in the full realization of this relationship and Christ will form Himself in him and glorify Himself through him.

Now, what is involved in the fact of his relationship? Many things. I will mention some. First, the denial of self enters into consecration. Self-denial may be cheap and easy; may be little else than a phase of selfishness. It frequently is such when self-denial is understood to mean merely the denial of things to self. The difference between denying self and denying things to self is infinite. The contrast as wide as it can be. A man may deny things to himself all his life through and yet never deny himself. To deny self means that neither the wish, nor desire, nor call of the self-life is to be considered for a moment, save as it is yielded to the will of God. The denial of self means the adjustment of the life to the essential and the eternal. It is articulation, the putting into of that which was out of joint; it is the harmonization of the spirit with the eternal spirit.

This suggests the second element in genuine consecration—recognition of and loyalty to the mastership of the Lord Jesus. Every life is subject to some mastership, deliberately or otherwise every one of us is committed to some person, or power, or passion that controls us. Christ said, "Take My yoke upon you, for My yoke is easy." That intimates, among other things, that we have to bear some yoke, Christ's or another's. It is not a question whether we shall wear a yoke or not, but whose yoke we shall wear. Allegiance is ingrained in our constitution. Tendency toward some gravitating center is as inherent in man as it is in a water drop or a star.

We must have some master, Christ or another. Consecration is simply the Christian's act of acknowledging and giving himself to the Lord. It is owning Him as Lord.

Having done that, a third element appears in our consecration—obedience to the Divine Will. Acknowledging Christ as Lord, we are to obey Him. We must yield ourselves to the mastership that we have chosen in order that it may fulfill in us its purpose and our destiny. Genuine consecration centers in this one thing—implicit and absolute obedience to Jesus Christ in all ways and things.

A fourth element in consecration is entirety. The lien of Christ's ownership of us is thrown over the whole being and all that goes with it. We cannot be consecrated at one point in the life. The consecration act extends to all points and all relationships. The whole spirit, soul and body. It covers all the attitudes and actions of life, its feelings as well as its deeds. Do not tell me that you are a man of consecration because you pray and read your Bible, if you indulge or permit to abide in your heart any feeling of jealousy, or enmity toward any human being. While that feeling remains you cannot pray, "Forgive us our trespasses as we forgive those who trespass against us." To offer that prayer, while any unkind feeling toward another lingers in your heart, would be audacious. The prayer would be an imprecation. And if you cannot offer that prayer in all honesty, there is no consecration.

Do not tell me that you are a consecrated man because you go to church, join with fervor in its services and enter zealously in its activities, if you are indifferent to the need and suffering of the great humanity outside of the church.

Do not tell me that you are a consecrated man because you live an upright life, if ye fail in sympathy with and support of the unfortunate and needy. "Pure religion and undefiled before God and the Father" is not merely to keep oneself unspotted from the world, but "to visit the fatherless and widows in their affliction."

Consecration is having the same mind that was in Christ Jesus, who forgave His enemies and prayed for them, who loved men and gave Himself for them. *From an address by Dr. John F. Clarkson. Our Hope.*

IF RELIGION has done nothing for your temper, it has done nothing for your soul.—*Sel.*

THE MINER'S LAST CHANCE.

A miner in the south of England was passing a meeting-house one night, and went in. The minister was speaking of the holiness of God and the awful situation of those who were still unprepared, and might be called any moment to meet Him. He begged his hearers to ask themselves the question: "Am I ready to meet God?" He urged them to answer it now, for now was the accepted time. God was willing now; they were living men to-night; to-morrow it might be too late.

It pleased God to carry the message home to this miner's conscience. He thought: "I am not ready to meet God; I have lived a careless, godless life; I dare not meet His holy eye; how can I make peace with Him? I am such a sinner, I dare not stand before Him." These truths troubled him so much that he could not go away, but waited till the people went out, and told the minister his fears. The faithful man of God tried to lead him to Jesus. "He is your peace," he said; but the miner found none. An hour passed away. The minister laid the way of salvation clearly before him, and prayed both with him and for him.

"Now," he said, "it is late, go home and seek your Savior there."

"No," said the miner: "I beg you to let me stay a little longer; it must be settled to-night."

The minister laid before him the way of salvation, and prayed, but in vain. Another hour passed.

"You must go home," said the minister; "it is late, and I can do no more for you; I cannot make it clearer to you."

"It must be settled to-night," answered the miner with increased earnestness.

Late as it was, the minister felt he could not send him away. Once more promise after promise; once more he prayed, but in vain. The minister grew more and more troubled.

"I must go," said the minister reluctantly: "it will soon be morning. Go home; to-morrow night there is meeting here; may be you will find peace then."

"Sir," said the poor man, "I cannot leave this room until I find peace. To-morrow it may be too late, and I may be in hell. It must be settled to-night."

The minister could not resist his earnestness.

"By the help of God," he said, "it shall be settled to-night, and I will

not leave you until you find peace."

Again he spoke of the finished work of Christ, again he prayed, the miner following his words with sobs and tears, and at last the light broke in on his darkness.

"I see it," he cried; "my peace is made with God. It is settled. I have to thank God for it! I do! I do! Praise His name! It is settled." And they knelt again, but this time to thank God that He had heard their cry, and saved the miner's soul. They went their way rejoicing.

The next day the miner went, as usual to his work. I do not know if he told his companions what God had done for his soul. I must think he did. During the day he went alone to a distant part of the mine, to fetch some tools, and as he was long in returning, his fellow-workers went to look for him. They found that a mass of rock had fallen upon him, and he was buried in the ruins. They worked with pick and spade, hoping to save him, and at last they uncovered one of his hands. It was warm. He was yet living; and as they bent over him, from beneath the fragments of rock, the rubbish and stone which hid him from sight, came a faint sound. He was speaking. And what was he saying?

"I thank God that it was settled last night. It was settled forever. I am His. To-night would have been too late, but thank God it was settled last night!" When at last they uncovered his poor crushed body, he had gone to God.—*Selected.*

THE GRAVE IS THE safe wardrobe of the saints, where the bodies, as garments, are laid until the morning of the resurrection. The blessed Lord bought body as well as soul. "The body is for the Lord." The Holy Spirit has dwelt in them, and "The Spirit of Him that raised up Jesus from the dead shall also quicken" those mortal bodies! How blessed that day! What reunions! What communion! —*J. Denham Smith.*

THOSE SHIPS WHICH sail with Jesus as their Lord High Admiral must look for tempests; for His bark was filled with waves, and began to sink. Doth that man love his Lord who would be willing to see Jesus wearing a crown of thorns, while for himself he craves a chaplet of laurel? Shall Jesus ascend to His throne by the cross, and do we expect to be carried there on the shoulders of applauding crowds?—*Spurgeon.*

THE WORKS OF MEN, without the blood of sprinkling, will be but as a withered leaf amidst the inextinguishable burning.—*Hervy.*

Grantham, Pa. November, 18, 1912.

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SIN.

All over the United States and notably in the South a mighty wave of protest is going forth against the saloon iniquity and the liquor traffic in general and justly so, but after all, looking at the matter from the Bible standpoint, the saloon though wicked and abominable as it is, is not the greatest iniquity in the world, and neither is the saloon-keeper nor the liquor manufacturer the vilest sinner or the most God dishonoring of any others in the community. Suppose that a mighty wave of Christian revival swept all over this North American Continent, and every saloon-keeper together with every beer and whiskey manufacturer throughout the land were reconciled to God through faith in the Lord Jesus Christ, what think

you would become of the liquor traffic? Every saloon would be closed, every beer and whiskey factory would be shut down and the proprietors of both saloon and factory would seek employment at something else, and what is true of the traffic in liquor is true of every other form of evil.

Take any particular community as an illustration, take for instance the town of Berlin, Ontario, and let us suppose that a mighty wave of Christian revival, through the preaching of the gospel of God in the power of the Holy Spirit, passed over that city and that every man and woman were converted then what? Why every saloon and gambling house and brothel would close down at once, swearing would cease, the "Mah-hah-bone and Mac-beh-nah" lodges would go out of business and the will of God would be done in Berlin as it is done in heaven, the Bible would take the place of the pipe and the bottle and every man and woman would be walking in the fear of the Lord and in the power of the Holy Spirit. Men in all walks of life swear and steal and lie and use vile language, many of them also practice secret pagan rites and play at murder in Masonic lodges, and all engage in or practice some form of evil or other and why is this? Simply because they don't believe God and put their faith and trust in the Lord Jesus Christ. God has but one remedy for all of man's ruin. "He gave his only begotten son that whosoever believeth on him should not perish but have everlasting life (Jno. 3: 16). "And neither is there salvation in any other for there is no other name under heaven given among men whereby they must be saved" (Acts 4: 12). "And he that believeth on him is not condemned but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God" (Jno. 3: 18). The great question then between God and man to-day is not Sin but Son. The Sin question was settled forever on the cross nearly two thousand years ago (Heb. 10: 12), and the great and only question between God and man to-day is the Son question. Whenever any one accepts the Lord Jesus Christ as the gift of God for every need of the human soul, then man is reconciled to God, his sins are all forgiven and he is a child of God and a joint heir with Jesus Christ, (Rom. 8), in fact he is a "new creature old things being passed away and all things becoming new" (II. Cor. 5). According to the teaching of God's word then, the saloon keeper is not the one that dishonors

God the most and betrays the Lord Jesus but he who professes to be a Christian—a child of God, and who "of his own will and accord" stands at the open door of a Masonic lodge in a seminude condition, a halter round his neck, a hoodwink over his eyes and makes a public confession that he has been "a long time in darkness and now comes seeking light," and "the new birth" through Masonic initiation at the hands of the motley crowd assembled in the lodge room. The preacher who does that, dishonors God more than any other man living. Before sending in his name to the lodge for initiation, he knows or he ought to know that the Masonic system absolutely and positively denies, ignores and rejects the Lord Jesus Christ, and as he goes forward through the ceremonies of the initiation that fact becomes more and more apparent, and yet this preacher, this professed minister of Christ, most solemnly and sincerely swears that he will "conform to and abide by all the laws, rules and regulations of the Master Mason's degree," without having the slightest knowledge of what they are, and that he "will ever maintain and support the constitutions, laws and edicts of the Grand Lodge," to which the lodge of which he is a member belongs. This is the man that dishonors God, dishonors his profession and knowingly betrays the Lord Jesus Christ and does it for the trifling sum of having his fees remitted. It was of such men as these Masonic preachers that the Lord Jesus spoke when he said: "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their hearts are far from me" (Matt. 15: 8), or as the Holy Spirit expresses it through Titus, "They profess that they know God but in works they deny him" (Titus 1: 8). Yes, the one great sin of the world to-day—the sin of all sins—is the rejection of the Lord Jesus Christ. The Lord Jesus speaking to His disciples of the coming of the Holy Spirit declared: "And when he is come, he will reprove the world—convict the world—in respect of sin and of righteousness and of judgment. Of sin because they believe not on me" (Jno. 16: 8, 9, Rev. Ver.). And Masonic preachers have done more to encourage men in this awful sin than all the saloon keepers and gamblers in the world.—E. Ronayne in *Evangelical Catholic*.

I WILL GO WHEREVER I am sent, and if necessary can start in an hour.—William Duncan, (Missionary.)

I SHALL NOT WANT.

"The Lord is my Shepherd: I shall not want."—Psalm 23: 1.

If sheep could talk, and a wise and foolish sheep were holding converse, I fancy the foolish sheep would speak after this fashion: "I know where the crystal brook babbles from the grotto, and I shall never want for drink. I know where the great oak spreads its leafy branches, and I shall not want for shade. I know the green pastures of tender grass, and I shall not want for food. I know where the door of the fold stands wide open, and I shall never want for refuge. I know these things, and I shall never want."

And then I hear the wise sheep answering thus: "O foolish sheep! Suppose the sun of Summer dries up the babbling brook, how would you quench your thirst? Suppose the pastures of green and tender grass should dry up, what would you do for food? Suppose the woodman comes and cuts down the spreading oak tree, where would be your shelter? Suppose the gaunt, grey wolf leaps into the fold, where would you go for protection?"

"I have a better reason than yours. I have the best Shepherd in the world, therefore I shall not want. If the brook dries up, He will find another for me. If the tree is cut down by the woodman's axe, He will lead me to the shadow of a great rock in a weary land. If the pastures dry up under the Summer's sun, He knows how to find others. And when the wolf comes He will lay down His life, if need be, for His sheep. I shall never want; for I do not trust in *things* that may change, or in *men* who may prove false, but in the Shepherd who changeth not, nor doth He ever fail."

Even so do we need to learn this supreme truth, that *it is not the favorableness of our circumstances, but the fact of the Lord's shepherdship which is the perpetual pledge that we shall not want.* Back of all circumstances is God. Circumstances may and do change, but God, never. Neither abundance or want can affect the *fact of shepherdship.* The conditions of the sheep may change, but the shepherdship of the sheep is eternal. Your little store of silver and gold may shrink, but—you shall not want. Old age with its limitations and infirmities may be creeping upon you, but—you shall not want. Strength may wane, health may fail, earthly supply be cut off, but—you shall not want. When I can say, "The Lord is my Shepherd," that means the Lord

remains my Shepherd amid all the vicissitudes of human favor and fortune.

"I SHALL NOT WANT"—*When the bread ceases.*

You remember our Lord's words to Satan in the wilderness temptation: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Man does live by bread. Our usual everyday bread supply is the means by which God commonly keeps us. Man does not live by *bread alone.* His life is from God, and God promises to sustain him even when the bread ceases. Those words of promise from the mouth of God are as sure as bread itself. A man may count upon them as surely as upon the loaf he can see, touch and taste. "My God shall supply all your need"—that is as sure as whole-wheat bread. "I will never leave thee nor forsake thee"—that is as good as sterling silver and gold. "The Lord is my Shepherd, I shall not want"—that is as certain as green pastures, flowing streams, and full mangers. God does not fail because bread fails.

God sometimes suffers us to come into breadless places for our own spiritual good. For when bread is plentiful, silver and gold without stint, business prospering by leaps and bounds, we forget God. We grow self-dependent. We are getting all these things by our own right hand, our own keen brain, our business skill and foresight. Faith in God grows dim and faint. Second causes have hidden from our sight and faith the Shepherd-Lord who is back of them all. So we are "Led of the Spirit into the wilderness." We come into a desert place where there is no visible supply of bread, that we may be thrown upon God Himself and realize the Shepherdship which has been back of these things in our life, yet unrecognized by us.

Satan will tempt you to make stone-bread. This is the bread of unfaith. It is the unlawful bread. It is the bread you make when you come into a place of pinch and test, and instead of trusting the Shepherd to care for you, you make bread by unlawful means. It is the bread made outside the will of God.

"I SHALL NOT WANT"—*When the toil fails.*

That was a great lesson the Master taught the disciples in the fishing scene of John 21. Under His direction their catch of fish has been phenomenal.

They came to shore dragging the net, full to breaking. Naturally they would expect to make their breakfast from their morning catch. But, instead, they found it all prepared. They found "A fire, and fish laid thereon, and bread." The Lord had a fire their hands had never kindled. He had fish they never caught. He had bread they had never baked. And that is true to-day. God has fish we never caught; God has bread we never baked; God has silver and gold we never mined. And though there may not now be any seeming need of trusting Him because He is blessing the toil, yet, if some day the toil should fail, does He thereupon cease to be our Shepherd?

"I SHALL NOT WANT"—*When the purse is empty.*

Christ sent forth His disciples with both purse and scrip, thus caring for them in the ordinary way. But He sent them out also with neither purse nor scrip. And when they returned they answered His inquiry as to whether they lacked anything, by the single word, "Nothing." Our Lord here teaches that He cares for His children ordinarily through the purse common to all, with its bits of silver and gold. But He is not limited to this. He remains our Shepherd when the purse is empty. And to those who trust Him when brought into that place of nothingness, His care is just as perfect.

"I SHALL NOT WANT"—*When the wolf comes.*

Perhaps the wolf has not come into your fold—*yet.* The sunlight floods the fields. The Summer airs are kissing your cheek. The pastures are sweet and ample for all needs. But some day it will change. Trust Him when the wolf cometh. He knows all about the wolf. He Himself was rent by his bloody fangs. He laid down His life for the sheep under the wolf's fierce onslaught. But He came back in resurrection, glory and triumph from the gates of seeming defeat.

Because God is your Shepherd you shall never want. Whisper it to yourself when the shadow falls; whisper it when business failure is impending; whisper it when awful temptation is stealing into your soul; whisper it to yourself as God's great eternal truth. And as the waves of the sea dash themselves to nothingness upon the gigantic cliffs that rear themselves against them, so shall all temptations of the adversary dash themselves to piec-

es against your quiet faith in the Shepherd; and as the enemy comes in like a flood, the Spirit of God will uplift this blessed standard for you:

"The Lord is my Shepherd; I shall not want."—James McConkey.

OUR YOUNG PEOPLE.

A YOUNG SISTER'S LETTER.

To the Young People of the VISITOR,—
Greeting in the Precious Name:—

Whenever the VISITOR arrives in our home, the first thing I look for is whether any of the young people have written for the Young People's page, not that the letters from the older ones are not interesting, but I always like to hear from the young people from the different districts. I think this is a good way to become acquainted with each other.

I praise the Savior this morning because He is my personal Savior, and that He has promised to be with me to the end. It matters not what He may ask us to surrender, what He may ask us to do, or where He may ask us to go, if we have His love in our hearts and Him in our lives, we are glad to do all for Him, who has loved us and washed us in His own precious blood and put a new song in our mouths, even praises unto our God.

The subject for the Young People's Meeting at the Home last evening was "Ruth's Choice" (Ruth 1: 16, 17). The encouragement that was given to all, especially to the young people, from the thoughts brought out by the leader and by the essays that had been prepared by different ones, I believe I may say will not soon be lost. It was inspiring to see how that Ruth was steadfast in the resolution that she had made to follow Naomi, and I feel sure that all were inspired to be more determined to remain true and faithful as she was and we can easily see the blessings that were showered upon her because she was willing to forsake all and follow on.

Succeeding Young People's Meeting Bro. Asa Climenhaga, a student at the Grantham Bible School, who had been with us during the day gave us an interesting discourse. It is really an encouragement to the young people when they see that there are others who are interested in the Christian life, and then to those who are surrounded daily with people who are pleasure-mad, and who care little for the Savior, it is encouraging to hear that there are others who are standing true. When I look around and see the people in the crowded city, my heart is touched to see that the young people are not taught in the way that our fathers and mothers in Isreal taught their children. And then when we look at the young people in the church and see how cold and formal they are, we cannot help but wish that they might be awakened to the great future before them. May we all receive a greater wisdom of Christ, and then, I believe, we will all be up and doing His will.

With Christian love to all, I remain a young sister in the church,

Virgie F. Lehman.

39 N. 16th. St.

Harrisburg, Pa. Nov. 11, 1912.

BROUGHT TO TERMS.

"Take care there, or I will draw my seven-shooter on you!" said an angry voice. Mrs. Houston entered the room and found her boy Lane standing on one of the chairs brandishing a loaded revolver, and pointing it at his sisters' heads. He had sold the watch which his grandfather had given him, and bought one of those pocket revolvers which are so temptingly advertised, even by religious papers, and now, in a fit of rage, he was exercising his authority in the family.

"Go to your room, Lane," said his mother. He did so, holding on to the murderous little weapon, and saying, "I have got the best of this family now, and will bring them all to terms before I get through."

The mother listened in constant terror, fearing that he would shoot himself or some member of the family, and when her husband came, met him in tears, and told the story, and begged him not to go near the desperate child until his anger had subsided.

"We shall have to send him to the reform school," said his father, and he started on the noon-day train for Meriden, humiliated to be obliged to own that he had a son who was so uncontrollable. He came back in time for the six o'clock dinner, and his wife followed him to his room to learn the results. He looked distressed and could hardly speak, and then told the story of his visit to the reform school.

He had talked with the superintendent before about his son, and he now agreed that it was needful to bring the boy there, but said he,

"Before definite arrangements are made, I want to ask you one question. You say you have tried every way to effect his reformation by love, fear and force. And now I want to know whether you have tried praying?"

"No," said the father, very much taken by surprise. "I have never thought of doing that."

"Well," said the superintendent, "you must go home and pray with him. I don't feel as if I could receive him here or have anything to do with the case until the power of prayer at his home, and that in his presence, has been tried."

"I cannot pray before my family."

"What! you a church-member, and do not have family prayer?" he replied.

"No, sir," was the humbling answer.

"Go home and set up a family altar to-night."

"I cannot," said the father. "I have not the courage to broach the matter, even to my wife. We never speak upon the subject of religion."

"It is high time you take up this cross, if a cross it is," he urged. "How can you expect that son to submit his will to yours, when you do not submit your will to the Master? To-night at nine o'clock call your family together, read a chapter of the Word of God, and lead in prayer. At that time my wife and I will go into our closets and pray for you all, especially for Lane. Let us now take the Lord Jesus Christ into our counsel."

He came away upon that. "But," said he, "what am I going to do about it? I don't know. I can never pray aloud in the presence of my family."

"Dear husband," replied Mrs. Houston, sobbing, "I have been thinking for a long

time that we are shirking our duty in this direction. Do not have any more misgivings about it; do not hesitate another moment. I will arrange everything this evening—never fear. The Lord will pardon us, let us hope, and give us strength when the hour arrives."

"Has Lane been down stairs since?" asked the father.

"No; and he has had nothing to eat, and no one has spoken to him since breakfast," replied the mother.

"What if he should start to go down town to spend the evening?"

"I have a plan which I think will keep him at home to-night."

On his way down stairs Mr. Houston went to his son's door and called in a pleasant voice, "Come, my son, dinner is waiting." Lane quickly opened the door, with his hair freshly brushed and neatly attired. He had dressed for dinner, although expecting, should he try the door, he would find it still locked upon the outside, and fearing he was to be again put on diet of bread and water.

He came down stairs wondering whether it was possible that his father had taken his part against his mother; or whether the little pistol had indeed brought them all to "terms."

Lane was given to stealing out of the house evenings to spend the evening with boys who were nearly as wayward as himself; but to-night Mrs. Houston said as soon as dinner was over, "I wish, children you would make two or three panfuls of popcorn balls, to carry to the charity festival to-morrow. The materials are all ready, and Lane, you must superintend the popping of the corn and the preparations of the molasses and sugar."

This was one of Lane's favorite pastimes, and he went about the business with a will, his brothers and sisters obeying his many orders, glad to have the thing "blow over" without developing into a regular warfare between him and his father.

At half-past eight, Mrs. Houston was called out into the kitchen to see the results of the evening's labor.

"Thank you, my good children," she said. "They are as nice and white and shapely as any that could be made by the confectioners themselves. Now wash up so as to be in the parlor when the clock strikes nine there is something else pleasant in store for you."

The young people obeyed, wondering what was coming. At nine o'clock their mother folded up the day's newspapers, put them in the wall-pocket, and brought a large Bible and placed it upon the reading-table.

Mr. Houston's voice trembled a little as he said, "It has been brought very forcibly to my mind to-day, that I have been shamefully neglecting my duty and the highest welfare of you, my children, in not joining with you in the study of this blessed Word and family prayer. To-night we will begin a different course, and see whether we will not all be made happier and better by following it." He read a chapter and then knelt down. His wife and children followed his example, all except Lane. He sat upright, stern, pale and perturbed, now and then glancing towards the door as if meditating an escape.

The poor father at first could find no words to express his thoughts and desires, but as he called to his mind his friends,

the superintendent and his wife, on their knees for him at that very moment, his tongue was unloosed, and his unburdened soul found boldness at the throne of grace; and as he was closing a most tender and pathetic appeal in behalf of his erring son, and that all might submit their rebellious wills to Christ's loving sovereignty, Lane rose from his chair, crossed the room, and kneeling by his father's side, threw his arms around his neck, sobbing,

"Pray on, father! pray on! I have tried to ask God to cleanse my wicked heart, but I could not get to him at all myself; I know he will hear me now, when you are all willing to pray with me."

The whole family rose from their knees with melted hearts and tearful faces. The two eldest daughters had been in the habit of praying in secret, and they declared this to be the happiest hour in their lives. Lane was completely subdued. He stepped up to the table and laid the loaded revolver upon it near his father's side and said,

"It is I who have brought you to terms. I don't think you will have any more trouble with Lane. Forgive, oh forgive me, my father and mother, and brothers and sisters, as I hope in the forgiveness of Jesus Christ."—*Evangelist.*

A TERRIBLE END.

A fair was held some time ago in a town in Iowa.

Among the attractions announced was a balloon ascent. The aeronaut, in the presence of a large number of people, ascended in his balloon a few hundred feet and then came down. Numbers of persons were disappointed and expressed their dissatisfaction in the presence of the aeronaut.

Being a wreckless, proud spirited young man, he felt annoyed, and said, "I will satisfy you, even though I go to hell for it."

Another ascent was made. Up, up soared the balloon to the delight of the people. As they gazed upon it, they observed something on fire, it spread and it was soon enveloped in the flames. The poor young fellow dropped from the balloon and fell on a building with a heavy thud. When his bruised and mangled body was taken up he was dead.

Little did he think that his end was so near when he uttered his terrible words. Multitudes are trying to forget the future. When asked if they believe the Scripture, "It is appointed unto men once to die, but after this the judgment," some will say they do, but declare there is no fear of them. They consider "they are all right, better than many who make a loud profession, and have as good a chance of reaching heaven as they." Their own words condemn them and show their folly.

The fact is they have closed their hearts to Christ, and refuse to let Him in to reign in their heart's affections. They are engrossed with the business, cares, amusements, pleasures, follies and vanities of this world, they declare they have "no time to think of religion." God is not in all their thoughts. In plain English, they have decided to take their own way, even though they have to go to hell for it.

Reader, O do not be so foolish. Make sure for Eternity, for you shall soon be there.—*Selected*

Let your light shine.

THE PERILS OF YOUNG MANHOOD.

A boy begins to be transformed into a young man at about the age of fourteen; sometimes it begins earlier, but frequently somewhat later. At this period many marked changes take place. Not only the physical, but the intellectual and moral natures are involved. The voice changes from the thin, piercing tone to the full, rich voice of manhood; the body grows chest expands and the muscles increase in firmness and strength, and finally the boy crosses the threshold of manhood.

He is no longer a boy. Life and its experiences dimly stretch out before his vision like an unexplored continent. Made in the image of his Maker and endowed by the Almighty with His creative, or pro-creative power—what is he going to do with his splendid faculties?

He will hear alluring voices telling him what to do. First, will be the craving of these very powers for satisfaction. It will be the voice of his own appetites. Many a young man has been wrecked physically and spiritually by the temptations that come from within. The editor of one of the most prominent periodicals in this country called at the office of Dr. Stall, and confessed that he had become prematurely old by a vice that has blasted the after life of so many young men who were not fore-warned by their parents.

The lament of the boys who are the victims of the neglect of parents is a fearful one! Dr. Stall, to whom the men of the nation are indebted for a message that has made them clean, pure and strong, is constantly in receipt of confidential letters from young men on both continents telling him of the awful harvest they are reaping from the practice of secret vice. Just as tenderly and sympathetically as a father talks to his own boys, Dr. Stall gives them advice, and he has never charged them a cent for it. We have known him frequently, when he was in doubt as to the kind of answer he should make to one of these letters, to pay out of his own purse a consultation fee to a medical expert, and not charge the inquirer anything for the advice that has cost him money. And he has put the young men of the nation in his debt, not only by his correspondence, but by his splendid book, "What a Young Man Ought to Know." More than one young man, who has bought the book out of mere idle curiosity, has been led to a high-

er plane of thinking upon this vital subject.

Then, the siren voices of evil companions and bad advisers have led many a young man on the rocks of self-gratification. The terrible diseases that accompany vice are ruining and blighting the very flower of our young manhood. We accompanied a grand jury on their visit to an insane asylum some time ago. A tall, black-haired young man of twenty-five, suffering from an incurable brain malady, brought on by contracting a horrible, disgusting and loathsome venereal disease, was one of the inmates. The keeper told us that he was the son of one of the wealthiest and most influential men in the State, and that there was positively no hope for his ultimate recovery. And in many of the other institutions of the land are incarcerated these victims of the leprosy of lust.

We have no official data of a statistical character from which to make accurate calculations as to the wide prevalence of these blighting diseases, but we know that the percentage is frightfully large. One medical authority states that it is eighty per cent.; another more conservative claims that sixty per cent. contract this awful plague. But we think it likely that both are over-estimated and that forty per cent. is a more likely estimate. It has been estimated in this country alone, that every year 770,000 young boys reach the age of maturity. According to a conservative estimate, it means that more than 300,000 young men are enrolling themselves annually in the great army of the diseased. A large percentage of the blindness in the new-born is blindness because of the "wild oats" sown by their fathers and because the innocent and unsuspecting mothers unknowingly contract this blighting malady.—*L. M. Cross, in "Purity Advocate."*

A TORN BIBLE.

A young man, preparing for the ministry in England, saw one day on the street the posters announcing a lecture on the Bible to be given in the public hall that evening. He went, and to his surprise, found that the lecture was a bitter attack upon the Holy Scriptures. The lecturer declared that there was nothing original in the Bible except what was worthless, and that all its moral teachings were contained in other and earlier books.

The lecturer added, "If there is

any gentleman here who dares to deny that the best things in the Bible are better stated in other ancient books, let him stand up and say so."

Instantly the young student arose, and in order to be seen by everybody, stood upon a bench. He was very tall, over six feet, and at that time quite thin in his figure. "He looked sixteen feet high," said one, who saw him standing there, with a long arm stretched out toward the lecturer, and holding a small book in his hand.

"Well," said the orator, "what has the young man to say?"

"This is what I have to say," answered the young man, in a loud, clear voice, that sounded throughout the building. "This book which I hold in my hand is the New Testament, about one-fourth of the Bible. I declare, in the presence of this man and of this audience, that in this volume is found more light on the path of human life and a higher standard of moral teaching than in any other ancient book in all the world."

Then, with a sudden motion, he tore the book in two pieces and flung half of it on the floor, and said:

"I have thrown aside half of this book, and in this half that remains, which contains the four Gospels, there is more of value concerning the character of man and how to live a right life than any other ancient writers have left on record, no matter where you may look for them."

Again he seized the fragment, and tore out three leaves which he waved aloft in one hand, while the rest of the book dropped to the floor, and then he spoke again:

"These six pages contain the Sermon on the Mount, one single discourse by Jesus Christ. In that sermon you will find a higher standard of character, a nobler ideal for man, than any other single writing, ancient or modern, the whole world contains. I dare you, sir, to read the opening words of that discourse before this audience. Let those who hear judge for themselves."

The infidel orator had no answer

to this appeal. After waiting a moment, the young man sat down. The lecturer made a feeble attempt to proceed, but it was in vain. His power over his audience was broken.—*Exchange*.

Obedience is better than sacrifice.

OBITUARIES.

MANN—Bro. Cyrus S. Mann of Mountville, Pa., died Oct. 5, 1912, in his 70th. year. His wife, who was Miss Fannie Graybill, and two sons, Graybill and Elra, survive to mourn their loss. He was a brother of Christian Mann of Mountville, Mrs. John Lehman of Manor, Mrs. Ephraim Rohrer, of Mountville and Mrs. Evra Herr of Salunga. He was a very consistent member of the Brethren in Christ church and quite a liberal giver to the cause of Christ. His last year was a blank having lost the use of his mind but was an example of patience in his condition. The funeral services were held at the Manor church. Text, Psalm 116: 15. The services were conducted by the home brethren. Interment in adjoining cemetery.

EATON—Reuben Eaton was born in Rockingham county, Va., in Oct. 1860, died in Clark county, Ohio, Oct. 23, 1912, being 52 years old. He was united in marriage to Elizabeth Lowman, Nov. 16, 1881, and to this union were born six children. The greater part of his life was spent in Virginia. He moved to this county with his family in Oct. 1905, where he resided until his death. For many years he was a sufferer from a complication of diseases and the last few months he spent at the Tuberculosis Hospital East of this city in hope of regaining health but to no avail. He leaves a widow, Sister Elizabeth Eaton, five children and six grand children to mourn his departure. Funeral services were held Oct. 26, at Beulah Chapel, Springfield, O., being conducted by Eld. Orville Ulery. Text, Job. 14:14. Interment in Newcomer's cemetery.

ROGERS—Harry Roy, son of Mr. and Mrs. W. B. Rogers of Des Moines, Iowa, met instant death, Oct. 29, 1912, by falling from a fast moving freight train near Cambridge, Ia., aged 20 years and 2 months. He was born at Oskaloosa, Ia., July 1892. One brother and two sisters preceded him to the spirit world. His parents, six brothers and two sisters survive to weep this sad bereavement. Roy was beloved by all to his mother and home. The funeral was held at their residence, 1214 - 13th. st. on Thursday P. M. Oct. 31. Text, "Remember how short my time is * * * what man is he that liveth, and shall not see death?" (Psalm 89: 47, 48). "What is life? It is even a vapor that appeareth for a little while and then vanishes away" (Jas. 4: 14). Services were conducted by J. R. Zook.

HOFFMAN—On Saturday morning, Oct. 26, 1912, occurred the death of Bro. P. G. Hoffman of Abilene, Kan. On his return home from the Sunday morning services of the 20th. he complained of not feeling well. His condition continued growing more serious and developed a case of Peritonitis. The physicians were unable to give permanent relief and he passed away on Saturday morning. Bro. Hoffman was born in Lancaster county, Pa., Oct. 16, 1870, died Oct. 26, 1912, aged 42 years and 10 days. He is survived by his wife and four children, Howard, Marie, Maynard and Mildred; also two sisters, Sr. Ellen Engle and Sr. Rhoda Eshelman, all of Abilene, Kan. Funeral services were held from the Brethren church Monday afternoon and were attended by a large number of

friends. Bishop J. N. Engle conducted the services assisted by Eld. Harvey Frey and Eld. C. O. Musser.

BRECHBILL—Bro. John Brechbill was born in Franklin county, Pa., July 16, 1826, died Sept. 27, 1912, aged 86 years 2 months and 11 days. He was a faithful member of the Brethren in Christ church for many years, filling the office of deacon for thirty years. Deceased was a brother of remarkable ability both spiritual and intellectual, as also physically, not having to resort to the use of glasses at any time. He was able to give intelligent advice in either spiritual or temporal matters. He was remarkably well preserved intellectually above the average of others of half of his age. He was one of the unchangeable pillars in the church and was looked up to as a pattern and example. When we think of his life and the example he set forth, it brings to our mind the words of the apostle Paul when he said, "Be ye followers of me even as I am also of Christ." His wife preceded him to the beyond several years ago. They leave no family, but he leaves several brothers and sisters to mourn their loss. Funeral was held at his late residence near Lemaster, Pa. Services were conducted by Bish. M. H. Oberholser assisted by the home brethren at the Montgomery M. H. where deceased was a member. Interment in nearby cemetery.

MEAD—Raymond Collum Mead was born in Baxter Spring, Cherokee county, Kans., Nov. 3, 1888, departed from this life Oct. 27, 1912, aged 23 years, 11 months, and 23 days. His death was caused through an accident that occurred at the Packing House, of the Lemon Grower's Association, where Bro. Mead was employed for the last seven years. The breaking of a wire cable causing a drawbridge to fall upon him was the cause of death. He lived about twenty-eight hours after the accident occurred. Five years ago he became soundly converted to God at the same time uniting with the church remaining faithful until death. On March 16, 1911, he was united in marriage to Sr. Maggie Alice Franklin, of Upland, Cal. He will be missed in the home as a loving husband, in the church as a dear brother, in the Sunday School as secretary, and in the packing house as a faithful employee. Funeral services were held Oct. 29, at the Brethren in Christ church at Upland. The house was crowded to its full capacity. Service was conducted by Bishop C. C. Burkholder assisted by Rev. Goettel of the Nazarene church. Text, Mark 13: 33. He leaves to mourn his loss a wife, father, two sisters, grand mother, and a host of other friends.

NOTE.—The following letter of condolence is published by request; and since it is not customary to publish letters of condolence in connection with death notices, we feel that the high standard of recognition as expressed by the employers of Bro. Mead that room should be given to reproduce it in the columns of the EVANGELICAL VISITOR.—Editors.

Letter of condolence, ordered by the Board of Directors of the Lemon Growers' Exchange, at a meeting held on Oct. 28, sent to Mrs. Raymond C. Mead.

Dear Mrs. Mead:

We deeply regret the occurrence of the accident that deprived you of a loving husband, and the Exchange of a faithful employee. Though words may fail to express the depth of our feeling for you, we yet hope that it may be some solace, in your sorrow, to know the high esteem in which your husband was held by his employers.

Thoroughness in service, and faithfulness to duty, seemed to be his motto. We shall always think of Raymond as a man who could be trusted, the completion of whose task left nothing to be done.

We commend you to Him who has declared Himself to be "a very present help in trouble."

Lemon Growers' Exchange.

MARRIAGES.

HALK—DYER.—On Nov. 7, 1912, Eld. S. R. Smith officiating John W. Halk of Elizabethtown, Pa., and Letitia V. Dyer of Florin, Pa., were united in holy wedlock, at the home of the officiating minister, at Grantham, Pa.

STONE—WERT.—On Oct. 23, 1912, at the home of the officiating minister, Elder C. S. Eshelman there occurred the marriage of Oscar Stone of Gary, Ind., and Alice Wert, youngest daughter of Bishop and Sr. Jonathan Wert, of 532 N. Pitt St. Carlisle, Pa.